

ENGLISH GOJU RYU KARATE DO ASSOCIATION



HANDBOOK FOR MEMBERS

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Welcome letter from EGKA Chief Instructor



Welcome to the English Goju Ryu Karate Association affiliated to the International Okinawan Goju Ryu Karate Federation, both of which you will learn more about from this handbook.

The unique aspect of our style of karate is the very strong link to Okinawa Karate, as well as the family spirit that all IOGKF students and instructors have across the world.

If you are new to karate then you will embark on a great voyage of discovery and adventure where you will make lifelong friends and challenge yourself mentally, spiritually and physically.

As chief instructor my objective is always to oversee that the art is being passed down correctly and I have trusted senior instructors who support this teaching. I would also encourage all students to attend the National and International Gasshuku's to widen their training experience and meet and train with other students.

I look forward to meeting you at these courses and wish you well in your training.

Yours in karate-do

A handwritten signature in black ink that reads "Ernie Molyneux". The signature is written in a cursive, flowing style.

Ernie Molyneux
9th Dan IOGKF
EGKA Chief Instructor
IOGKF World Vice Chief Instructor

What is Karate?

The Japanese *Kara* means empty and *te* means hand. Therefore, *karate* translates as 'empty hand', the art of self defense without a weapon.

Through the EGKA / IOGKF you will learn a dynamic and powerful martial art. You will learn how, through correct breathing, coordination of your own body and concentration, tremendous power can be achieved. You will gain mastery over your body which will help you in self defence situations in your everyday life.

However, *karate* is much more than just the physical aspect. It is a complete discipline involving *kokoro*, the heart or spirit, and *karate* the physical body. Through the training of the body, we can discipline the mind and temper the spirit. The most important purpose of karate is to develop balance within ourselves so that we may express our true nature and become better human beings.

Goju Ryu

There are many students of karate, all which can trace their origins back to the island of Okinawa, Japan. However, originally there existed only three styles, each of which was named after the city in which they evolved. These are: Tomari-te, Shuri-te and Naha-te. The Tomari-te and Shuri-te styles were unified to form one school known as Shorin Ryu while Naha-te remained to its true form and became known as Goju Ryu.

The Meaning of Goju Ryu

According to oriental philosophy, to achieve harmony and order in the world, everything must express a balanced nature. So there is night and day, fire and water and so on.

The founder of our style, Grandmaster Chojun Miyagi chose the name Goju Ryu based on precepts from the Chinese martial arts. Go means hard or resilient; Ju means soft or yielding. Therefore Goju Ryu translates as the hard-soft school. This refers specifically to both the technical characteristics of our style and to its underlying philosophy.

For the kids

Karate teaches us strength, courage and self-control.

We become strong by training both our minds and our bodies. If we are respectful to our parents and pay attention to our teachers, our minds will grow and become strong.

We become courageous by being kind to other people and respecting one another's differences. We can also become more courageous by admitting our mistakes – even when we are afraid to do so.

True warriors or 'karate-ka' never allow themselves to be provoked into violence. We must always try our very best to walk away from a fight. By keeping our karate training for ourselves, we learn self-control.

What is the IOGKF?

The International Okinawan Goju Ryu Karate-Do Federation (IOGKF) was established in July 1979 by Morio Higaonna Sensei. The IOGKF was established for the purpose of protecting and preserving traditional Okinawan Goju Ryu Karate-Do as an intangible cultural treasure in its original form as passed on by Goju Ryu founder Chojun Miyagi, and spreading this art throughout the nations of the world. Most importantly, the IOGKF was being formed with the support and backing of Ken Miyagi (fourth son of Goju Ryu founder Chojun Miyagi), An'ichi Miyagi (successor to Chojun Miyagi) and senior students of the late Chojun Miyagi: Seiko Kina, Seijin Nakamoto, Kiei Tomoyose, Shunshin Furugen, Jitsuei Yogi, and Shuichi Aragaki.

Since its formation, the teachings of Morio Higaonna Sensei have been spread around the world, and the IOGKF now has more than 50 affiliated countries worldwide. Every year *gasshuku* (training seminars) are held in various countries to ensure the transmission of correct techniques and to promote friendship and exchange between members.

The IOGKF is one of the few *karate* organisations that the Japanese Government recognises as a true Japanese traditional martial arts organisation. The IOGKF is a proud member of the **Nihon Kobudo Kyokai** (Japan Traditional Martial Arts Association).

In September 2007, Higaonna Sensei received 10th *dan* (the highest rank in *karate*) as well as a special certificate signed by Miyagi An'ichi Sensei (successor of Goju Ryu) and Aragaki Shuichi Sensei, both of whom are direct students of Chojun Miyagi Sensei. This recognizes him as a successor in the direct line descended from Miyagi Chojun Sensei.

Today the IOGKF is as dedicated to its original purpose as it was in 1979. The IOGKF represents the philosophy of Goju Ryu founder "*Bushi*" Chojun Miyagi, and with this in mind, Higaonna Sensei reminds us that it is important to dedicate ourselves to the further improvement and development of Goju Ryu karate through diligent training, so that we may come to understand the very essence of our art.

In July 2012 after over 35 years as the head of the IOGKF, Higaonna Sensei stood back to take an advisory role within the organisation and passed the title of Shuseki Shihan (Chairman and Chief Instructor) to Sensei Tetsuji Nakamura, selecting him to lead IOGKF into the next generation. In 2022 at the age of 84, Higaonna Sensei stood down from his role and IOGKF.

Tetsuji Nakamura Sensei is the Chief Instructor for IOGKF International. The IOGKF Executive Committee consists of Tetsuji Nakamura Sensei, Sensei Ernie Molyneux, Sensei Henrik Larsen and Sensei Jorge Monteiro.

The IOGKF Administrative *Honbu* (Headquarters) is in Oakville, Ontario, Canada.

Goals of IOGKF

- Preserve Traditional Okinawan Goju Ryu karate and pass it to the next generation
- Through karate training, add positive impact to our lives and improve our physical and mental abilities
- By teaching traditional karate, we educate our members to be better persons. By doing so, we help our society to be a better place to live

**Shuseki Shihan , World Chief instructor, IOGKF,
Sensei Tetsuji Nakamura 8th Dan**



Sensei Nakamura is both the IOGKF and Canada Chief instructor.

He was appointed by Master Higaonna in July 2012 as his successor in IOGKF.

Sensei Nakamura is assisted by Senseis' Ernie Molyneux (9th Dan) and Henrik Larsen (8th Dan) as the Vice Chief Instructors.

Sensei Nakamura has been training in Goju Ryu Karate for over 30 years. He was a student in Okinawa, Japan, and received instruction from the karate master who is the direct descendant of the founder of Goju Ryu Karate- Master Chojun Miyagi.

Sensei Nakamura has won three World Championships – twice in kumite (sparring) and once in kata (forms). He was an uchi deshi (special disciple) and head assistant instructor under Master Morio Higaonna (10th Dan) at the world headquarters in California, USA (1991-1994) as well as at the Japanese headquarters in Japan (1995-1997). He moved to Canada in 1997 as technical advisor for IOGKF Canada.

Sensei Nakamura travels internationally to teach karate seminars. He holds a law degree and a teacher's licence for philosophy, politics and economics from Kagawa University, Japan. He holds an IOGKF 8th dan and a 2nd dan in Judo.

Master Morio Higaonna 10th Dan



Higaonna Sensei was born in Okinawa on Christmas day in 1938. As a young boy he trained with his father in another style of Karate and was immediately taken in by what he saw and learnt. Soon after he began training with a school friend, Tsunetaka Shimabukuro Sensei, in his front garden. Shimabukuro told Higaonna Sensei of the immense power of Goju-ryu and that he should join the garden dojo of Miyagi Chojun Bushi.

So at the age of 16, and with the appropriate introductions arranged, the young Higaonna presented himself at the garden dojo of Miyagi Bushi to train. Miyagi Bushi had since passed away but one of the seniors told Higaonna Sensei Anichi Miyagi is the most knowledgeable, go and learn from him.

This began a life-long relationship between Higaonna Sensei and his teacher, Master Anichi Miyagi. Anichi Sensei is a direct disciple of Miyagi Bushi and spent extensive time training with the latter in private at his home in the legendary garden dojo.

When his mentor Anichi Sensei's work took him overseas, Higaonna Sensei decided also to see more of the world. He attended Tokyo's Takushoku university and opened the legendary Yoyogi dojo.

Yoyogi would become one of the most famous and most attended dojo's by foreigners in the world during the 1970's and early 1980's. Higaonna Sensei became well renowned and earned the description as the most dangerous man in Japan in a real fight.

In July, 1979 in Poole, England, Higaonna Sensei founded, with the permission of many of Chojun Sensei's senior students, the International Okinawan Goju ryu Karate-do Federation (IOGKF), a federation dedicated to spreading the true Karate, philosophy, and teachings of Miyagi Chojun Sensei throughout the world. Today the IOGKF has over 75,000 members in over 50 different countries.

Higaonna Sensei now lives back in Okinawa where he has since established the famous Higaonna Dojo and has credit for turning out such fine instructors such as

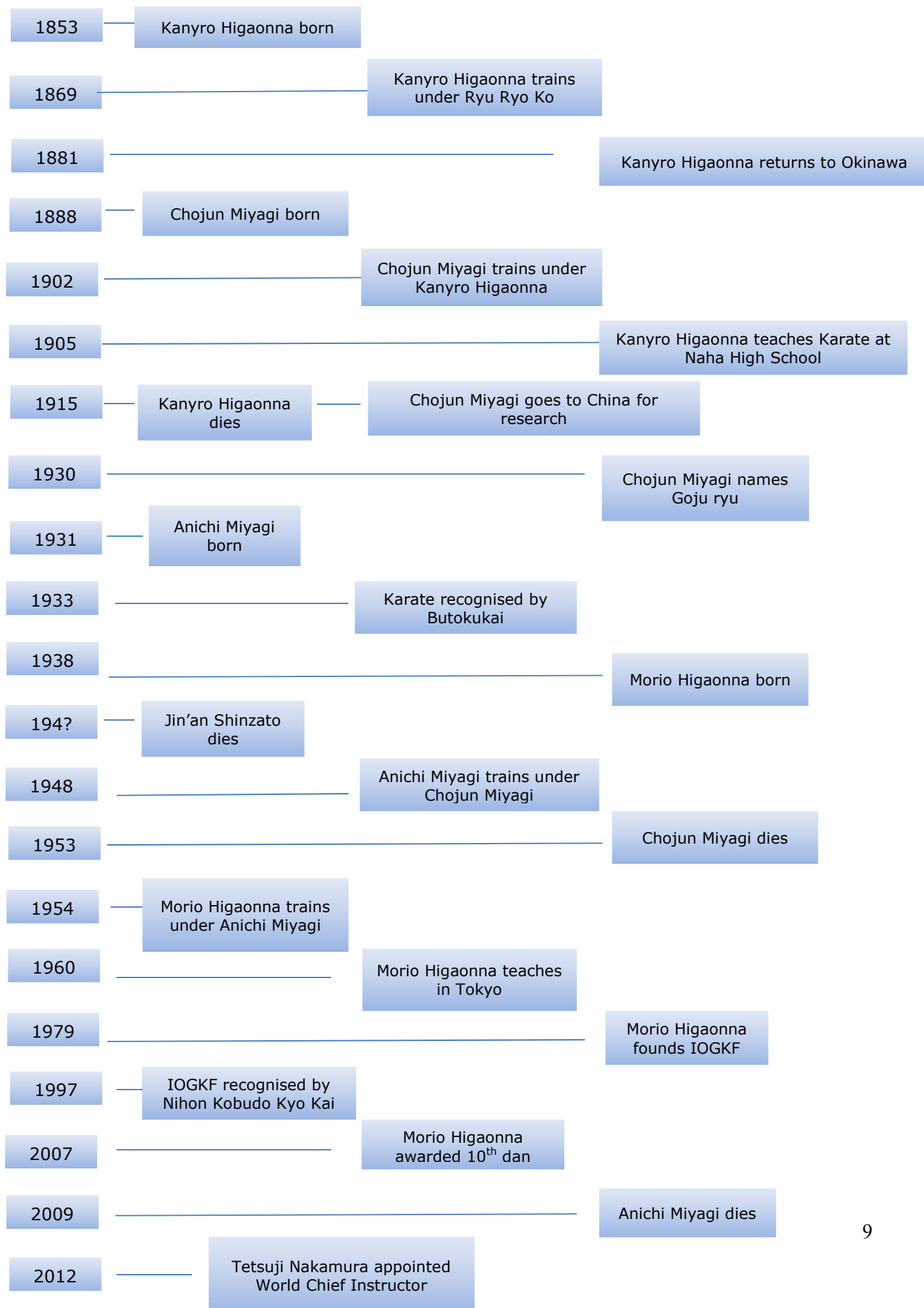
Sensei's Bakkies Laubscher, Kazuo Terauchi, Ernie Molyneux, Nakamura Tetsuji, just to name a few.

He use to travel internationally regularly to conduct seminars around the world and with the aid of some of his most senior and dedicated students. He is as humble as any human could be and is a true Master of the Martial Arts. He was graded to 10th Dan in September 2007 by his Masters, Master Anichi Miyagi and Master Shuichi Aragaki - both direct descendants of Miyagi Chojun Sensei, the founder of Goju ryu Karate.

Higaonna Sensei appointed and entrusted the future of the IOGKF to Tetsuji Nakamura Sensei in 2012.

In September 2022 at the age of 84, Higaonna Sensei stood down from his role in the IOGKF.

IOGKF Historical Timeline



Kanryo Higaonna Shihan, 1853-1916, Naha-te Founder

Please note that owing to the different ways Japanese can be translated into English you may often see Kanryo Higaonna referred to as Higashionna Kanryo.

Kanryo Higaonna was born in Naha, Okinawa in 1853, he was one of eight children. His father made his living trading firewood between the local islands. Kanryo Sensei helped his father from the age of ten, and the hard work made him very strong. From childhood Kanryo Higaonna showed great interest in the fighting arts and was eager to learn as much as possible. By all accounts he was known for being very supple and quick on his feet, despite his small size.

At age fourteen Kanryo Higaonna began to learn Chinese Kempo. His well-developed and strong body enabled him to master Chinese Kempo and he quickly built a reputation as a martial artist master in Naha. Unsatisfied with his level of skill, Kanryo Higaonna longed to go to China to study the Chinese martial arts and their culture. Unfortunately, his family's financial circumstances were unable to offer him the freedom to travel.

As chance would have it, Higaonna Sensei's instructor introduced him to Udon Yoshimura, a ship-owner in the port city of Naha. It was Udon Yoshimura who eventually sponsored Higaonna Sensei's passage to China. At the age of sixteen, he left Naha for the Chinese port of Foochow where he stayed at the Okinawan settlement called the Ryukyu-kan. It took almost a year for Higaonna Sensei to be introduced to the local master of Chinese Kempo in Foochow, Master Ryu Ryuko.

Even after Higaonna Sensei was introduced, he was not immediately accepted as a disciple. The Chinese masters would take the time to study the personality and character of candidates before accepting any disciples. Thus, Higaonna Sensei was given tasks of tending the garden and cleaning the rooms of the master and did these tasks earnestly and enthusiastically over a long period of time. Impressed by his attitude, Master Ryu Ryuko finally accepted Higaonna Sensei as his personal disciple.

As a disciple, Higaonna Sensei would help his master at his trade as a bamboo craftsman by day and then train after dark. Training began with the practice of Sanchin, then lifting the Nigiri-gamae (heavy ceramic jars) by their rims to strengthen the student's grip while practicing Unsoku-ho (a pattern of stepping movements) to develop proper footing. Exercises continued using the Muchi-ishi (natural stone) and Makiwara (striking post) as well as an Uki (bamboo basket) where two persons would practice close fighting and choking techniques inside. These new tools and training techniques fascinated Higaonna Sensei and increased his interest in karate even more. The harsh training took its toll, however, and his legs, hands and shoulders were always swollen from over exertion. Nevertheless, it was this harsh training that

enabled him to develop his muscles like forged steel. After several years of harsh training, he became his master's most skilful disciple.

Throughout the city of Foochow, the fame of Higaonna Sensei as a great martial artist gradually spread. An episode involving a discussion between students of two dojos (training place) led to a competition in order to demonstrate who was superior in skill. In order to choose a superior martial artist without anyone getting hurt, each master chose their best student to perform kata instead of free style fighting. Higaonna Sensei was chosen to represent his dojo. The students from the other dojo were struck with admiration as they watched Higaonna Sensei perform the Sanchin kata. Afterwards, the master of the other dojo admitted Master Ryu Ryuko's art was superior to his own and Higaonna Sensei's fame spread even further. Many martial artists tried to engage him in a fight to prove their bravery but Higaonna Sensei kept his promise to his master not to fight to show off his skill and declined these challenges.

Higaonna Sensei stayed as a disciple in Foochow for about thirteen years, after which he returned to Okinawa. Higaonna Sensei visited the owner of the ship, Udon Yoshimura, who had made his passage to China possible. Udon Yoshimura asked Higaonna Sensei to teach his sons some of the skills he had learned in China.

Higaonna Sensei's fame spread rapidly throughout Naha, attracting the attention of the King of the Ryukyu Dynasty. Thus for many years, he taught the martial arts to the members of the royal family as well. However, many people in the town came to Higaonna Sensei and asked to be taken on as personal disciples. But due to the harshness of the training, only a few remained with him for long. Amongst his disciples, a young Miyagi Chojun was one of the few that remained. Higaonna Sensei had opened his house in Nishimachi as a dojo and was teaching his art to his disciples without charging any tuition. In addition to his private instruction, Higaonna Sensei began teaching at a public high school in Naha at the request of the principal in 1905. He introduced to the students both the physical and spiritual value of his martial art.

During his thirteen years in China, Higoanna Sensei mastered many traditional martial arts, such as, the art of the straight sword. His technique in these various martial arts was truly art in motion. His hands and legs possessed extraordinary spring making his movements fast as lightening. People were surprised that one so small, five foot one inch, could have so much power and strength and referred to him as Kensei, meaning "sacred fists". Gradually, the art of Higaonna Sensei became known as Naha-te, "Naha" referring to the region of Naha in Okinawa and "te" meaning hand technique. He devoted his life, along with his disciple Miyagi Chojun Sensei, to the improvement and advancement of the art of Naha-te. Early in 1916, Higaonna Sensei fell ill and passed away in October 1916. Thus, the art of Naha-te was handed over from Higaonna Kanryu Sensei to his disciple Miyagi Chojun Sensei.

Higaonna Kanryo Sensei is honoured today as the founder of Naha-te karate.

Chojun Miyagi Shihan, 1888 - 1953, Goju Ryu Founder



Chojun Miyagi was born on 25th April 1888 in Okinawa. At the age of five he became the heir to the Miyagi family. His training in karate began at the age of eleven under Ryuko Aragaki Sensei who practiced and taught Tomari-Te. When he was fourteen his teacher introduced him to Higaonna Kanryo Sensei. Chojun Sensei trained with Kanryo Sensei from 1902 until October 1916, when Kanryo Sensei passed away.

During this time he was one of the few people who could withstand the severe training given by Kanryo Sensei. After the death of his teacher, Chojun Sensei continued with his own development including trips to China and research into physiology.

Chojun Sensei was instrumental in registering Karate at the Butokukai in Japan. He developed the Junbi-undo we practice today, and introduced the basic kata Gekisai Dai Ichi and Dai Ni. He also developed Tensho and a revised version of Sanchin.



Students practice bunkai from Saifa kata as Chojun Sensei watches

In addition to his personal training and development of Naha-te, Chojun Sensei spent a great deal of his time promoting the art. In 1921, he performed a demonstration of

Naha-te in Okinawa for the visiting Prince Hirohito, Emperor of Japan, and in 1925 for Prince Chichibu. Chojun Sensei had already envisioned the development of Naha-te not only in Japan but also around the world. It became increasingly important to organize and unify Okinawan karate as a cultural treasure to be passed on to future generations. In 1926, Chojun Sensei established the Karate Research Club in Wakas-Cho. Four instructors, Chojun Sensei, Hanashiro, Motobu and Mabuni, taught alternately some preliminary exercises and supplemental exercises. Afterwards, Chojun Sensei gave talks to the students about mankind, daily life, and the samurai code of ethics in order to improve their moral development as well. In 1927, Jigoro Kano Sensei, founder of Judo, saw a demonstration of a kata by Chojun Sensei and was impressed by the advanced technique and sophistication of Naha-te. Kano Sensei's influence allowed Chojun Sensei to perform Okinawan karate at leading Japanese Budo tournaments sponsored by the government. In 1930, Chojun Sensei performed at the Butoku-kai Tournament and then later at the Sainei Budo Tournament in 1932.

As its exposure increased, many became interested in Chojun Sensei's style of martial arts. One of his senior students, Jinan Shinzato Sensei, gave a performance of kata at a Japanese martial arts tournament. Afterwards, a master asked the name of his school. Shinzato Sensei had no answer for him, and upon his return to Okinawa he told Chojun Sensei about his encounter. In order to promote his art as well as cooperate with other schools of Japanese martial arts, Chojun Sensei decided it was necessary to name his martial art. It became known as Goju Ryu Karate, meaning "hard and soft" taken from the precepts of traditional Chinese Kempo. He was the first among different schools of karate to name his art and in 1933 his art of Goju Ryu was formally registered at the Butoku-kai, Japanese Martial Arts Association.

Chojun Sensei travelled extensively, spreading Goju Ryu to mainland Japan and as far afield as Hawaii, after a local Hawaiian newspaper company invited him to introduce and promote karate in Hawaii in 1934. This is where he got the idea for the Kongo Ken which was taken from a Hawaiiin wrestling tool. Two years later Chojun Sensei spent two months in Shanghai, China, for further study of Chinese martial arts. In 1937, he was awarded a commendation by the Butoku-kai for his kata. Chojun Sensei continued to develop Goju Ryu by analyzing and employing scientific methods of exercise in his research. His work found many practical applications and it is no surprise to learn that many of his students were in the police force.

At this point the Second World War interceded, and the aftermath led to a prolonged period of severe hardship in Okinawa. Not surprisingly, the few students who survived the conflict could no longer train. Of those that lost their lives during the war, was Chojun Sensei's top student Shinzato Jin'an, who was to have succeeded him.

As normal life returned again to Okinawa in the aftermath of the war, Chojun Sensei began teaching again in his garden dojo. Realising that he had so much knowledge to

pass on, Chojun Sensei began grooming a new and promising young student called Anichi Miyagi (no relation) to succeed him. They trained on a one to one basis similar to the method he was trained by Kanryo Sensei.

Sadly Chojun Sensei passed away on 8th October 1953. One hopes he appreciated that he had succeeded in sowing the seed that would not only preserve his life time 's work to Goju Ryu karate, but see it expand into a global martial art.

English Goju Ryu Karate-Do Association (EGKA)

The English Goju Ryu Karate-Do Association was formed in 1973 under the guidance of Sensei James Rousseau. At that time it was called the BGKA (the "B" stood for British as Scotland was also included). The founder dojos of the BGKA were Liverpool, Portsmouth, London and Fife. We have expanded across England since that time and a list of the current EGKA dojos can be viewed by visiting:

www.egka.org.uk/dojos.php.

A karate association and its associated individual dojos are defined by the standards of excellence set by its senior instructors. At a recent IOGKF Goju Ryu karate gasshuku held in Okinawa, much of the front row during the line-up consisted of high ranking English black belts that resulted in many Chief Instructors of other countries taking their place on the second row. This is a reflection of the high standard of technical expertise and experience we have to draw upon here in England. It is through the dedication and hard work of all of its senior members that the EGKA remains one of the largest member countries of the IOGKF.

The current EGKA Chief Instructor is Sensei Ernie Molyneux who, in conjunction with his senior instructors, runs many EGKA sponsored courses and seminars across England. Sensei Ernie 's international reputation often takes him abroad and his teaching skills are in demand from military special-forces units around the world.

The primary objective of the EGKA is to teach and preserve the unarmed combat system of traditional Okinawan Goju Ryu karate. The consequences of not preserving the traditional teaching methods can be seen by the explosion of so many divergent styles of karate in the last few decades. Although their continuing popularity confirms they must serve a worthy purpose, it is sometimes hard to recognise an effective fighting system contained within their teachings methods. The importance of the EGKA 's contribution to preserving Goju Ryu karate as a highly effective self-defence fighting system should never be underestimated, nor forgotten.

All EGKA dojos are run by licensed instructors who are properly insured, police vetted and required to undergo continuous training themselves in order to maintain the high standards expected by the association.

Adults considering taking up karate will be assured that the training they will receive at any EGKA dojo will be both enjoyable and demanding at both the physical and intellectual level. Goju Ryu karate exponents of all levels regular do well at open martial art competitions around the world, which demonstrates the relevance and effectiveness of the Goju Ryu combat style the EGKA teach. You will meet many people who have practised Goju Ryu for decades and as a result will have formed friendships that last a lifetime with other practitioners all around the world.

Parents can be confident that if their children join an EGKA dojo, they will be taught Goju Ryu karate in a way that promotes physical strength, stamina, and coordination as well as self-discipline and respect for others. The EGKA run regular seminars to educate its instructors on the best way to train children. To engage young children and retain their interest is a skill that has to be learnt and developed. The EGKA also adheres to responsible physical training programmes appropriate for young and developing children. A young child simply does not have the same musculature and bone development as an adult, and our training programmes recognise these factors.

Visit the EGKA website at www.egka.org.uk

Your Licence and Grading record book

All members are required to hold a valid licence and sign up to the membership section in the EGKA website with all your current details.

Without a current paid up licence, members are not permitted to train at EGKA dojos, compete in EGKA nationals or be graded.

Membership provides you with third party insurance cover while you train under supervision at EGKA registered dojos or at EGKA organised events.

The instructors and other officials of the EGKA cannot accept responsibility for any injuries sustained on or off the dojo premises or anywhere during activities connected with the dojo.

To confirm your grading, the appropriate grade in your licence book must be dated and signed by an EGKA/IOGKF instructor.

Special courses/Tournaments that you attend/participate in also count towards gradings as well as being a historical collection of signatures of Senior IOGKF instructors.

Your licence plus a letter of introduction from your instructor and Chief Instructor permits you to visit other IOGKF dojos around the world.

Biography of Sensei Ernie Molyneux, 9th Dan, EGKA Chief Instructor, IOGKF World Vice Chief Instructor



Sensei Ernie Molyneux's first involvement with the Martial Arts was when he was a boy. Although he started by practicing Judo, he soon found himself losing interest and decided to leave. A few years later, he started practicing boxing and although he found it very good, the class had been geared for those students who had been selected to fight in the Amateur Boxing Association Championships.

Sensei Ernie eventually started practicing Karate in 1972, when he was 18 years old. He had made some inquiries into Okinawan Karate after seeing an advert for it, which he can still remember today. It read: Classical Okinawan Karate Do. He decided to go along and watch a class, not only to satisfy his curiosity but also with the hope that it would be the style of Martial Art that he had been looking for. The Dojo was situated close to the Docks of Liverpool on the outskirts of China Town. The class that he watched left such an impression on him that he couldn't wait to join. It lasted for three hours, starting with a strenuous warm-up, basics and moving basics. The class then went on to practice Kata, Sanchin Kata and Makiwara (Okinawan striking board) and finished with a bout of sparring, the seniors taking on two opponents at a time. Ernie threw himself into this close quarter combat style of Karate, practising it seven days a week. The instructor who ran the Dojo was a professional Karate-ka called Bob Greenhalgh. Sensei Ernie trained at the Dojo until it closed down in 1977. He continued to train with Bob Greenhalgh at his Dojo in Manchester at the same time also teaching at a Dojo in the Childwall (District of Liverpool.)

It was around this time that Sensei Ernie began to participate in tournaments. As a Dojo, it did not enter any tournaments due to the lack of experience of its fighters. Sensei Ernie started to train at a Shotokan Karate Dojo once weeks to gain some experience in Kumite. The Dojo had a large number of Black Belts, some being 2nd and 3rd Dans. The Dojo's kumite was very strong and some of its senior fighters went on to become

British and European Champions. It wasn't long before Sensei Ernie was invited to fight for its team. In 1978, he fought in his first International Tournament. This was a tour of Scandinavia and Sensei Ernie was a 1st Kyu at the time.

He has said how much he enjoyed fighting and has listed some of the highlights of his tournament career:

Quarter Finalist - 1974/75 British All Styles under 21's
3rd - 1978/79 British National Championships
2nd - 1981/82 European Goju Ryu Championships Team Kumite
3rd - 1982/83 European Goju Ryu Championships Individual Mid Weight Kumite
1st - 1983/84 European Goju Ryu Championships Team Kumite
3rd - 1984/85 European Goju Ryu Championships Team Kumite & Kata
1st - 1989/90 1st Miyagi Chojun Festival Open Kumite
1st - 1990/91 Mid West England Individual Kata
1st - 1990/92 Mid West England Individual Kata
1st - 1990/92 Mid West England Team Kata

Sensei Ernie took over the Bournemouth Karate Academy in 1982 which Sensei James Rousseau had been running since 1977.

Over the past 10 years, the Dojo has seen its fair share of success. It boasts an impressive collection of trophies from both National and International Tournaments in both Kata and Kumite. Sensei Ernie believes that if they had developed Iri Kumi 10 or 15 years ago, it would have probably been as popular today as Knock Down is in Kyokushinkai.

When Sensei Ernie began practising the Martial Arts there was not such a wide variety of styles for people to practice as there are today. Shotokan Karate was the most popular style in Liverpool at the time, however, Goju Ryu Karate was still very well respected. The realization of the depth of Karate had dawned upon him and he wanted to learn as much about its history as he could.

In 1974, Bob Greenhalgh had heard from a friend that a 5th Dan Okinawa Goju Ryu Instructor called Sensei James Rousseau had recently arrived to England from South Africa. Bob Greenhalgh, accompanied by a party of Black Belts, travelled to Oxford for a seminar that Sensei James Rousseau was holding. They were so impressed with his technique that when they returned to their Dojo's, they started to teach what they had been taught. The students soon began to notice a change in their Kata with the introduction of Bunkai. They were also exposed to the introduction of Hojo Undo, whereas before they had only used weights.

This was Sensei Ernie's first involvement with what was to become the International Okinawan Goju Ryu Karate-Do Federation (IOGKF). From this time on, he trained with several senior foreign instructors. It wasn't until 1977 that he personally trained with Higaonna Sensei, during his first trip to England for the English Goju Ryu Karate-Do Association (EGKA). Higaonna Sensei was recovering from an appendix operation so was obviously not at his best, however, the impression that was left embedded in his mind was to remain there to this day, giving him a never-ending source of inspiration.

Sensei Ernie had read articles and had heard comments that had been made by students who had returned from Japan after training with Higaonna Sensei. In his opinion they did him no justice whatsoever. Higaonna Sensei has been a role model for Sensei Ernie as well as for many of the instructors in the IOGKF.

In 1978, Sensei Ernie took his Shodan under the instruction of Sensei James Rousseau. His Dan gradings since then have been in line with the IOGKF time-scale. 1978 (1st Dan), 1980 (2nd Dan), 1982 (3rd Dan), 1986 (4th Dan) 1991 (5th Dan) and (6th Dan) 1997, (7th Dan) 2002, (8th Dan) 2012 and (9th Dan) 2023.

There have been times when Sensei Ernie's students have approached him to ask what motivates him to continue training so religiously. Sensei Ernie said he could never imagine not training in Goju Ryu Karate and the only thing that would stop him from doing so would be an injury. As he has become older he has to listen to his body more carefully.

If Sensei Ernie notices any sign of a student becoming despondent with their training, he always makes an effort to find out why, inquiring whether they have a health or personal problem. He often tells his students that if they find they are becoming bored with their training they should recall how they felt when they first started, when every technique they learnt was new and challenging. Ernie says that he enjoys teaching Karate as much as he does being taught it. He feels that he still has so much to learn about Karate and Budo.

Sensei Ernie's thoughts on traditional Karate are rather mixed. He has always been interested in history and tradition and feels that with Karate this is no exception so long as people train sincerely and do not try to hide behind the fact that because they practice traditional Karate they should not participate in tournaments or practice Ju-Kumite. On the other hand, he thinks that as a Martial Artist, you should not ignore progress. If you can acquire an effective technique from another style and incorporate it into your own, then why not? He feels that many people who practice Traditional Karate build themselves big reputations from training briefly with more than one Master and from writing articles and books. Ernie said that he too liked to learn new things, but felt that the performance of a single technique was more important than the knowledge of many.

In 1986, after Sensei Ernie was graded to Yondan, he was invited to teach in several European countries, namely **Holland, Sweden, Denmark, and Portugal** More recently, he has traveled to **Russia, Iceland** and the **Ukraine** on behalf of the IOGKF and the concept of it being one family has never felt stronger for him.

From the early 1990s Sensei Ernie helped to bring on many Eastern European and Russian associations into IOGKF and in 2012 was appointed World Vice Chief Instructor. He therefore continues to teach worldwide and speaks several languages including Russian.

As for the future, as chief instructor for England and now World Vice Chief Instructor Sensei Ernie continues working with Nakamura Sensei (now World Chief Instructor) to preserve Okinawan Goju Ryu Karate-Do for future generations. He is also working to give his students the same opportunities that he has had, with the hope that they will

follow in his footsteps and represent a style of Karate that has given him so much in life.

"The performance of a single technique is more important than the knowledge of many" - Sensei Ernie Molyneux

A Brief History of Goju Ryu

The art of Naha-te, founded by Kanryo Higaonna Sensei, forms the basis of Goju Ryu Karate. Kanryo Higaonna Sensei was born in 1853 and was part of the lower gentry. He longed to study in China the art of Chinese Kempo, however, was lacking in financial means until he was introduced to the owner of a ship. Fortunately, the owner granted him passage and Kanryo Higaonna Sensei soon arrived at the port city of Foochow, the only city in China engaged in trade with Okinawa at that time. Eventually, he was introduced to Master Ryu Ryuko. Kanryo Higaonna Sensei spent sixteen years in Foochow, China, studying under Master Ryu Ryuko and become like a son to him. He also became well known throughout the region as a great martial artist. Upon his return to Okinawa, Kanryo Higaonna Sensei paid his respects to the owner of the ship, Yoshimura, and began teaching his sons the art he had learned. As the word spread of his great skill, he soon also taught members of the royal family. Later he opened his own dojo. Kanryo Higaonna Sensei was especially known for his incredible speed, strength and power and his art became known as Naha-dee (te).

The actual founder of the Goju Ryu karate was Miyagi Chojun Sensei, a personal disciple of Kanryo Higaonna Sensei. At the age of 14, Miyagi Chojun Sensei met Kanryo Higaonna Sensei and together they devoted their lives to the improvement and advancement of the art of Naha-te. They spent thirteen years together until Kanryo Higaonna Sensei passed away in 1916. Miyagi Chojun Sensei's family was part of the gentry. They owned two trading ships that imported medicine from China for both the government and private individuals. The same year that Kanryo Higaonna Sensei died, Miyagi Chojun Sensei left for China to discover the roots of Naha-te in the city of Foochow. Unfortunately, all had fled during the revolutionary war and he returned to Okinawa. Miyagi Chojun Sensei was a man of strong will and excelled in his studies. He trained daily, often with nature in harsh elements, and practiced various exercises to develop his senses. He created several katas and sometimes would receive instructions from his dreams.

In addition to his personal training and development of Naha-te, Miyagi Chojun Sensei spent a great deal of his time promoting the art. In 1921, he performed a demonstration of Naha-te in Okinawa for the visiting Prince Hirohito, Emperor of Japan, and in 1925 for Prince Chichibu. Miyagi Chojun Sensei had already envisioned the development of Naha-te not only in Japan but also around the world. It became increasingly important to organize and unify Okinawan karate as a cultural treasure to be passed on to future generations. In 1926, Miyagi Chojun Sensei established the Karate Research Club in Wakas-Cho. Four instructors, Miyagi Chojun, Hanashiro, Motobu and Mabuni, taught alternately some preliminary exercises and supplemental exercises. Afterwards, Miyagi Chojun Sensei gave talks to the students about mankind, daily life, and the samurai code of ethics in order to improve their moral development as well. In 1927, Kano Jigoro Sensei, founder of Judo, saw a

demonstration of a kata by Miyagi Chojun Sensei and was impressed by the advanced technique and sophistication of Naha-te. Kano Sensei's influence allowed Miyagi Chojun Sensei to perform Okinawan karate at leading Japanese Budo tournaments sponsored by the government. In 1930, Miyagi Chojun Sensei performed at the Butoku-kai Tournament and at the Sainei Budo Tournament in 1932.

As its exposure increased, many became interested in Miyagi Chojun Sensei's art. One of Miyagi Chojun Sensei's senior disciples, Shinzato Sensei, gave a performance of kata at a Japanese martial arts tournament. Afterwards, a master asked the name of his school. Shinzato Sensei had no answer for him, returned to Okinawa and told Miyagi Chojun Sensei about his encounter. In order to promote his art as well as cooperate with other schools of Japanese martial arts, Miyagi Chojun Sensei decided it was necessary to name his art. It became known as "Goju Ryu" Karate, meaning "hard and soft" taken from the precepts of traditional Chinese Kempo (see below). He was the first among different schools of karate to name his art and in 1933 his art of Goju Ryu was formally registered at the Butoku-kai, Japanese Martial Arts Association.

During the 1930's, Miyagi Chojun Sensei actively developed and promoted karate-do in Japan and throughout the world. For example, in 1934, a Hawaiian newspaper company invited him to Hawaii in order to introduce and populate karate in Hawaii. In 1936, Miyagi Chojun Sensei spent two months in Shanghai, China, for further study of Chinese martial arts. In 1937, he was awarded a commendation by the Butoku-kai for his kata. Miyagi Chojun Sensei developed Goju Ryu by analyzing and employing scientific methods of exercise. In 1940, he created katas "Gekisai Dai ichi" and "Gekisai Dai ni" with the purpose of popularizing karate and improving the physical education of young people. He also created "Tensho" kata emphasizing the softness of the art whereas "Sanchin" kata emphasizes the hardness.

A tragic period ensued in the 1940's as a result of World War II and Miyagi Chojun Sensei stopped teaching. During this period he lost a son and a senior student while enduring the devastations of war and poverty. After the war, Okinawan karate spread rapidly throughout mainland Japan. Miyagi Chojun Sensei taught karate in Kansai, Japan, for a short time. In 1946, however, he started teaching karate at the Okinawan Police Academy as well as in the backyard of his home in Tsuboya where his son still lives today.

From the beginning, Miyagi Chojun Sensei recognized karate as a valuable social treasure of Okinawa. He devoted his entire life to the study, development and transmission of Okinawan karate for the sake of future generations and is truly known as the founder of Goju Ryu karate-do. During his lifetime, Miyagi Chojun Sensei was known and respected by everyone not only in Okinawa but also respected throughout the world as one of karate's greatest authorities.

Miyagi Chojun Sensei chose the name "Goju Ryu" from the "Eight Precepts" of traditional Chinese Kempo found in the document "Bubishi" and are as follows:

1. The mind is one with heaven and earth.
2. The circulatory rhythm of the body is similar to the cycle of the sun and the moon.

3. The way of inhaling and exhaling is hardness and softness.
4. Act in accordance with time and change.
5. Techniques will occur in the absence of conscious thought.
6. The feet must advance and retreat, separate and meet.
7. The eyes do not miss even the slightest change.
8. The ears listen well in all directions.

These eight precepts are the essence of the martial arts and are the elements one strives to achieve in training Goju Ryu Karate-do. Such training shall serve to lead humankind to rediscover our natural instincts and capabilities.

Goju-Ryu Karate-do Principles

It should be known that the secret principles of Goju Ryu exist in the kata.

Kata, prearranged forms, are not simply an exhibition of form. They are a concrete manifestation of techniques which can be transformed at any time to any form. It is in the kata that the essence of karate has assumed a definite form. We should always remember that the kata are a crystallisation of the essence of karate and that we should always begin afresh and train hard. It is only through the training of kata that you will reach gokui, the essential teachings.

Goju Ryu karate-do is a manifestation within one's own self of the harmonious accord of the universe.

"As supple as a willow, as solid as Mount Tai (a mountain often referred to in Chinese poetry)". It is when the two extremes of hard and soft are wholly united as one body that the unshakeable form of the harmony of heaven and earth with evolve. We find this harmony of hard and soft within the order of nature and the oneness of the universe. Through the way of Goju Ryu Karate-do we will be able to express the harmony of nature within ourselves.

The way of Goju Ryu is to seek the way of virtue

In Goju Ryu karate-do, we try to cultivate the ideal human nature of physical and spiritual union through the training of the body and spirit. Originally, in the way of strategy, there was no concept to win through combat. To win through virtue is the ultimate goal. Anyone who aspires to this way must not forget the Japanese character *nin* to endure. Heighten one's own virtue, master the strategy of winning without fighting and seek the ultimate secret.

Explanation of the Mon, our Crest



Heaven and earth are described as kenkon in Japanese. "Ken" indicates heaven and "Kon" represents earth. Heaven is shown as round and earth as square, symbolizing the vastness of heaven and earth. Heaven relates to softness and earth to hardness. The badge expresses the harmony of hardness and softness in nature – heaven and earth.

The meaning of "Goju" is directly related to the badge since this also means hard and soft – "go" meaning hard and "ju" meaning soft.

No emphasis is placed on Chojun Miyagi since the idea stands from an international point of view. But it is necessary to explain that the symbol within the circle is the family crest of the Miyagi family, since the idea of heaven and earth, hard and soft, originated with Master Miyagi.

IOGKF Dojo Kun

The Dojo Kun is a set of statements repeated at the end of each training session. These statements are intended to guide not only our training, but also our everyday lives. Each statement is preceded by the Japanese number 1 - Hitotsu. This may seem odd but this reminds us that each statement is equal in importance. The IOGKF Dojo Kun is written by its Supreme Master, Higaonna Sensei.

English Version

Hitotsu *Respect others*

Hitotsu *Be courageous*

Hitotsu *Train your mind and body*

Hitotsu *Practice daily and protect traditional karate-do*

Hitotsu *Strive to teach the essence of Goju-Ryu*

Hitotsu *Never give up*

Japanese Version

Hitotsu Reigi o omonzuru koto

Respect others

Hitotsu Yuki o yashinau koto

Be courageous

Hitotsu Dento karate o mamori hibi no tanren o okotarazu tsune ni kenkyu kufu o suru koto

Practice daily and protect traditional karate-do

Hitotsu Shinshin o renmashi Goju Ryu karate no shinzui o kiwameru koto

Train your mind and body . Strive to teach the essence of Goju-Ryu.

Hitotsu Futo fukutsu no seishin o yashinau koto

Never give up

What does the Dojo Kun mean to us?

Respect Others

We are all aware of the importance of showing respect to our fellow karate-ka in the dojo, this respect should be sincere and not just a show of going through the motions. Respect should transcend our actions in the dojo and spill over into our everyday lives, this will help in our daily routines at home, work or school.

Be Courageous

We need courage in the dojo in equal amounts to the courage we need to face situations in our day-to-day lives. If we don't face these situations using our courage and hide from them, then we are not developing our sense of courage or ourselves.

Practice daily and protect traditional karate

Daily practice of karate obviously will bring better and stronger technique whilst at the same time bringing discipline and order to each day. It is very hard to practice every day in our hurried modern lives but even a short time found to stretch or practice Sanchin kata will be beneficial.

The protection of the karate handed down from Chojun Miyagi Sensei to An'ichi Miyagi Sensei in its original form is what Higaonna Sensei meant when he wrote this line of the Dojo Kun. The kata and unique traditional aspects of the system should be kept intact for future generations.

Train your mind and body. Strive to reach the essence of Goju Ryu karate

In the dojo we all learn to kick, punch and block to the best of our abilities. In karate-

do we also strive to train the mind to make us better individuals. "*As supple as a willow, as solid as Mount Tai*" this line of poetry taken from Miyagi Chojun Sensei's Okinawan Goju Ryu precepts epitomises the ideal of Goju Ryu. The connotations of this line regarding our training are that we should train to achieve power (Go) but also strive to be flexible and soft when needed (Ju). There are many ways we can interpret Go and Ju. The Goju karate-ka should be aware of the Go and Ju in everyday life, for example having a strong opinion on something but understanding the opposite, try to achieve a balance.

Never give up

Spirit is of utmost importance, when our Sensei pushes us to our limits we should try to endure, be it in exercise, kata or kumite. The reason behind them pushing us does not seem clear at the time, but many karate-ka have said that without 'spirit training' they would have gone on to fail in challenging mental or physical situations outside the dojo.

Dojo Etiquette

The Dojo is a sacred place where we train ourselves physically and mentally. The student should respect the Dojo and observe the following etiquette. The following is taken directly from Higaonna Sensei's Volume 1 of Traditional Karate-do, Okinawa Goju Ryu Karate.

1. The student should observe the training schedule. The student must try not to be late or absent for training. Inform the sensei in either case.
2. Before entering the Dojo, remove outer clothing such as coat, scarf and hat. After taking off your shoes at the entrance, place them neatly in order. If you find some shoes in disorder, place them in order too.
3. If a senior student (sempai) is standing behind you at the entrance, let him /her goes in first.
4. Upon entering the Dojo, bow and say "*Onegai shimasu*" meaning "Please help me (for my training)", clearly and cheerfully.
5. Always be polite to your instructor, senior students and elders.
6. Before starting practice, go to the toilet.
7. Always keep your *Dogi* (training uniform) clean and tidy, and practice in clean training clothes.
8. Beware of your physical condition. Do not force yourself to do the impossible.
9. Keep your fingernails and toe nails short and clean and do not wear any sharp metal articles (such as watch, necklace or rings...etc) to prevent injury to other students as well as yourself when practicing together.
10. Do Not eat too much for an hour before practice.
11. Upon entering or leaving the dojo, show respect by bowing to the dojo.
12. Do not forget to do Warm-up exercises before practice, even if you are practicing alone.
13. When you observe the training at the dojo, sit in proper way, and do not stretch your leg out, put your hand on your lap. And do not chat, or criticize other people's skill while watching.
14. When an instructor (or *Sempai*) calls "*SHUGO*" for training begin, line up smartly, facing the *dojo* (or a pre-fixed direction). Ensure that you are standing

in the correct place and your senior (*senpai*) is to your right. If there are two lines and you are in the back line, ensure that you stand exactly behind your senior. If you are in the front line- turn around briefly to help the juniors into correct positions. behind .

15. When an instructor (or Sempai) calls "*seiza*", ensure that you are the sit in *SEIZA* kneeling form. Place your hands on your thighs.
16. When Sempai calls "*MUKUSO!*" (means meditation), close your eyes, breathe deeply from the lower stomach, concentrate on the *TAN DEN* (the navel a few inches below the belly button). And try to achieve concentration.
17. While practicing, listen carefully and seriously to the advice and instructions given to you (also from Sempai)
18. When you use the training equipment, handle it with care, and be sure to put it back in the correct place after using it.
19. When the instructor (or any Sempai) gives you some advice, listen carefully and sincerely. Don't forget to show that you have heard and understood the advice.
20. The instructor should always observe the physical condition of each student. Take a short break in the middle of the training period.
21. Five minutes before the end of training, do the "cooling down" exercises.
22. When the "cooling down" exercises are finished, "*SUGO*" and "*SEIZA*" , as rule 14.
23. Make yourself calm and quiet, concentrate your mind and recite the Precepts of the Dojo (*DOJO KUN*)
24. When Sempai calls for "*REI*", bow to the sensei with respect and say *Arigato gozaimashita*"(thank you very much). Also to senior students and each other with appreciation and respect. Remember to thank anyone who gives you advice on karate.
25. Students should ask the seniors if they have any question about the trainings. This is important to study about karate always.
26. When you are injured, do not practice until the injury is completely healed. Watch the training during these periods.
27. DO NOT SMOKE! Cigarettes damage your health in innumerable ways, and does not have even one redeeming feature.
28. Either drink alcohol in moderation or not all. **Never** come to the dojo if you have had any alcohol.
29. When leaving the dojo, bow and say: "*Arigato Gozaimashita*" (thank you very much), "*SHITSUREI SHIMASU!*" (means: Excuse me, I am leaving now).
30. Turn off your mobile phone during training.

The Opening and Closing Ceremony

The Opening Ceremony

Term

Shugo
Kiyotsuke
Seiza
Mokuso
Mokuso yame
Shomen ni.....rei
Sensei ni.....rei
Tatte

What to do

Line up
Stand to attention
Kneel
Close your eyes and meditate
Stop meditating
Bow to the front of the dojo
Bow to sensei
Stand up (and class begins)

The Closing Ceremony

Term

Shugo
Kiyotsuke
Seiza
Mokuso
Dojo kun
Mokuso yame
Shomen ni.....rei
Sensei ni.....rei
Otaga ni.....rei
Shomen
Announcements

What to do

Line up
Stand to attention
Kneel
Close your eyes and meditate
The senior student will recite the dojo kun
Stop meditating
Bow to the front of the dojo
Bow to sensei
Students turn and bow to each other
Face the front
Sensei will provide dojo news and announcements

Gradings

A grading is an examination of all aspects of karate, for example, kihon (basics), kata, kumite, and so on. Each candidate must achieve the minimum level required for the particular grade attempted in each of the categories listed. It is not acceptable to be proficient in one area while lacking in others – e.g. strong in kumite and weak in kata. Dojo etiquette, manner and attendance are also taken into account.

General Grading Rules

Each candidate must be an up-to-date licensed member of their dojo and EGKA.

All candidates who are eligible to grade will be invited to test at the discretion of their dojo head instructor or Sensei Ernie Molyneux, the Chief Instructor of England.

For a 1st Kyu or dan (black belt) grading, the registration fee and the grading fee must be paid directly to EGKA with the completed registration form. These examinations can only take place at a national EGKA gasshuku, with Sensei Ernie Molyneux presiding.

The minimum age for Senior Shodan (1st degree black belt) is 18 years. Students eligible for black belt testing under 18 years of age will be awarded Junior Shodan.

The Junior Shodan is split into three age categories with appropriate syllabus (please see your instructor for details): 10-13 years or Junior level (Ka-kyu), 14-15 years or Intermediate level (Chu-kyu), 16-17 years or Advanced level (Jo-kyu).

Juniors may progress through the categories until they are 18 years old when they must retest to Senior (adult) Shodan to progress further. They may, at the discretion of the Chief Instructor, test for Senior Nidan one year later in exceptional cases.

Minimum Time and Attendance Requirements

Grading candidates will be chosen by your sensei according to your technical abilities, attitude, manners, etiquette, class attendance and period of training and age. In addition, senior grades from 2nd Kyu upwards, are expected to attend national and international courses as part of their training requirements towards their next grading.

The following are the minimum requirements for both attendance and period of training. In addition to these minimum requirements, it is mandatory for the student to show improvement from their last grading. Time and classes by themselves is not sufficient.

10th Kyu- 4th Kyu – between each grade continuous attendance between 3/4 months or 24/32 classes.

3rd – 1st Kyu - between each grade continuous attendance between 6/12 months or 48 classes including 2 national courses per annum.

Senior Shodan – minimum age 18 years old, 12 months from 1st Kyu, time in training minimum 5 years

Junior Shodan is split into three age categories with appropriate syllabus (please see your instructor for details): 10-13 years (minimum training time 5 years) or Junior level (**Ka-kyu**), 14-15 years or Intermediate level (**Chu-kyu**), 16-17 years or Advanced level (**Jo-kyu**).

Nidan – minimum age 20 years old, 2 years from Shodan, time in training minimum 7 years

Sandan – minimum age 23 years old, 3 years from Nidan, time in training minimum 10 years

Yondan – minimum age 27 years old, 4 years from Sandan, time in training minimum 13 years.

Kyu Grading requirements - Juniors

Kyu Ranking	Required Techniques *
10 th Kyu White belt plus stripes up to 3	Jodan, Chudan, Gedan Zuki Jodan, Chudan, Gedan Uke Mae-Geri, Mawashi-Geri
9 th Kyu Yellow	Requirements for 10 th Kyu plus: Gekisai Dai Ichi (sequence), simple moving basics Uraken-Uchi, Hiji-ate
8 th Kyu Orange	Requirements for 9 th Kyu plus: Gekisai Dai Ichi (good kata) Hiki-Uke, Yoko-geri, Ushiro-Geri,
7 th Kyu Green	Requirements for 8 th Kyu plus: Gekisai Dai Ni (sequence), simple combination moving basics
6 th Kyu Blue	Requirements for 7 th Kyu plus: Gekisai Dai Ni (good kata), Saifa (sequence), kumite
5 th Kyu Purple	Requirements for 6 th Kyu plus: Saifa (good kata), combination moving basic
4 th Kyu Purple and white stripe	Requirements for 5 th Kyu plus: Seiyunchin (sequence)
3 rd Kyu Brown	Requirements for 4 th Kyu plus: Seiyunchin (good kata)
2 nd Kyu Brown 1 black stripe	Requirements for 3 rd Kyu plus: Shisochin (sequence), ippon kumite
1 st Kyu Brown 2 black stripes	Requirements for 2 nd Kyu plus: shisochin (good kata), ippon kumite,

* The above list is a listing of the minimum requirements. At the time of your grading, your Sensei *may* ask for additional techniques and ask history and technical questions verbally within the grading.

Kyu Grading Requirements - Adults

Kyu Ranking	Required Techniques *
10 th Kyu White belt plus stripes	Jodan, Chudan, Gedan Zuki Jodan, Chudan, Gedan Uke Mae-Geri, Mawashi-Geri
9 th Kyu Yellow	Requirements for 10 th Kyu plus: Gekisai Dai Ichi kata (sequence) simple moving basics Uraken-Uchi, Hiji-ate,
8 th Kyu Orange	Requirements for 9 th Kyu plus: Gekisai Dai Ichi (good kata) Bunkai. Gekisai Dai Ni kata (sequence) Hiki-Uke, Yoko-geri, Ushiro-Geri, San dan gi
7 th Kyu Green	Requirements for 8 th Kyu plus: All basic techniques** Gekasai dai ni kata simple combination moving basics, Kumite, yaksoku kumite
6 th Kyu Blue	Requirements for 7 th Kyu plus: Saifa kata & Gekasai dai ni bunkai Renzoku bunzai gekasai dai ichi
5 th Kyu Purple	Requirements for 6 th Kyu plus: Saifa kata and bunkai, sanchin
4 th Kyu Purple and white stripe	Requirements for 5 th Kyu plus: Seiyunchin kata
3 rd Kyu Brown	Requirements for 4 th Kyu plus: Seiyunchin kata and bunkai
2 nd Kyu Brown 1 black stripe	Requirements for 3 rd Kyu plus: Shisochin kata,
1 st Kyu Brown 2 black stripes	Requirements for 2 nd Kyu plus: Shisochin kata and bunkai

* The above list is a listing of the minimum requirements. At the time of your grading, your Sensei *may* ask for additional techniques and a short written test on Goju Ryu history and technical understanding.

** All basic techniques are illustrated in Higaonna Sensei's Book Volume 1, Traditional Karate-do, Okinawa Goju Ryu

New member administration requirements

Please see your dojo Instructor for the details of their Insurance, CRB check as this is available upon request. In addition you will be expected to complete the following:

- 1. EGKA LICENCE FORM- New or Renewal**
- 2. EGKA Membership database**
- 3. PERSONAL CONTACT DETAILS/NEXT OF KIN FORM/MEDICAL HISTORY**